

Thomas

The B O O K of
BERTRAM the Priest,
Concerning the
BODY and **BLOOD**
O F
C H R I S T

In the
SACRAMENT;

Written in *Latin* by the Com-
mand of the Emperour

CHARLES the Great,
A B O V E

Nine Hundred Years ago, and First
Translated into *English*, in 1549.

The Third Edition.

L O N D O N,

Printed by B. Griffin, and are to be Sold by
Sam. Keble at the *Turks Head* in *Fleetstreet*. 1686.



Charles the Great, King of
France, & Emperor of Rome

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Imprimatur ,

Z. Isham R. P. D.
Henric. Episc
Lond. a Sacris

To my

Much Honoured Friend,

Sir WALTER PYE, Kt.

THE

KING'S Majesties Attor-
ney of the Court of
Wards and Liveries.

SIR,

I HAVE nothing of
my own worthy of your
love, but behold a
great Work of another Man's
in this little Volume, I

A 2

De-

D.
pisc.
cris.

28 Mar. 56 Richardson

The EPISTLE

Dedicate unto you. It was presented to a great Emperour Charles the Great, and by him it was approved as Heir general to the Ancient Fathers The Author is now, after 800. years, questioned for his Birth-right, and the Polemical Writers of this Age are not as yet agreed whether he be spurious or legitimate. I hope the Preface following (his very enemies being Judges) will free him from that imputation. His revenue is the Doctrine of the blessed Sacrament, ancient and hereditary: His tenure is in Capite of the Lord Paramount. My suit is, an Information

DEDICATORY.

mation may be exhibited against his accusers, and if you see no just cause whereof they do accuse him, let your wonted Justice decree him for the right heir; if otherwise, let him stand or fall according to your Wisdom, and his own worth, and in doing him this right, you shall oblige me with the rest of your favours faithfully to love you and yours.

Humfrey Linde

The

THE
P R E F A C E
TO THE
R E A D E R.

1 Kings
Chap. 3.

THE great contention that was betwixt the two Women, who should be the Mother of the living Child, was by *Solomon* easily decided, and the living Child by his Wisdom was restored to the right Mother. If Truth and Peace had joyned hands with *Rome* and us, VVisdom her self would have justified her Children, and our adversaries would have resolved this question (which without all question is to be resolved) that *Bertram* was the true Author

To the READER.

thor of this fruitful issue, and his Doctrin was the Tenet of the ancient Fathers, and the Church his Mother.

But such is the condition of the Church of *Rome*, that although the true Son may as easily be known by his voice as *Jacob* was from *Esau*; yet the Mother that bred this child would make him an *Esau*, and supplant him of his birth-right; the Womb that brought him forth disclaims his Doctrin; the Church that gave him suck out of her two breasts, the two Testaments, denies him entertainment: and yet behold the Mother of the Child, and this Authors Mother do sympathize: The Mother of the Child although she were a Strumpet, yet would she by no means suffer her Son to be divided, nor accept of a dead Child, although it was presented to her as her own. This Authors Mo-

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ther (although at that time of his Birth she had lost much of her wonted modesty) yet would she not agree to have her blessed body of the Sacrament to be divided and given by the halves, yea, although what was offered her, Christ told her it was her body; yet by no means would she allow of the dead Letter which killeth, but of the quickning Spirit which giveth life.

Here we see the Church of *Rome* is ancient, not her errors. We acknowledge she was a Mother Church, and had sometimes *Kings for Nursing Fathers, and Queens for Nursing Mothers*: yea, behold this Man, *Bertram*, had a King, and a great King, *Charles the Great*, to his Nursing Father, and the Romish Church, sometimes the fairest amongst Women, gave him Milk out of her sacred Breasts, as a Nursing Mother.

IF

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If there be any remembrance left to Parents for their Childrens merit, *Mother, behold thy Son*] If there be any means left for Children to relieve their blind and decayed Parents, *Son, behold thy Mother*]. Such is our Charity to the Bond-woman and her children, that we pitty them, we pray for them, yea, in this Subject of the Real presence, We heartily wish, that men had not studied so much to be open where the Scripture is silent, and that curious wits had not been wise above sobriety, to have searched into the ways of the Lord, which are past finding out. That which *Durandus* is reported to have said, doth not dislike us; *We hear the Word, we perceive the sound, we know not the manner, we believe the Presence, we believe (I say) the Presence as well as they, concerning the manner of the Presence, we do not unadvisedly de-*

*B. Andrews
against Bel-
lar. cap. 1.*

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fine, nay more, we do not scrupulously enquire? no more then we do in Baptism, how the blood of Christ cleanseth us, no more then we do in the Incarnation of Christ, how the divine nature is united to the humane, we reckon it amongst the Mysteries, and indeed the Eucharist is a Mystery, the remainders whereof should be consumed with fire, that is, (as the Fathers do elegantly understand it) which should be adored by faith, not debated by reason.

But to come to the Author and his Authority. Behold, after 800 years silence in the Grave, there is risen this Champion, to confute this new born Brat, Transubstantiation. All the credit that I have, or am like to have in the Church of God, I will engage it upon the worth of this little Tract. A work not poured forth upon Adventures, but composed with mature deliberation; being required there-
unto

To the READER.

unto by *Charles* the Emperour,
(neither was it likely, that *ſo* great
an Eagle as *Charles*, would conſult
with flies) in whom it was hard to
ſay whether Learning or Magnifi-
cence had the upperhand: and for
theſe latter times, let the judgment
of that famous Biſhop and Mar-
tyr, Dr. *Ridly* inform us, of whom
I may truly ſay what *Jerom* did of
Nepotian (*Pectus ſuum Bibliothecam
fecerat Chriſti, nec doleat Eccleſia
quod talem amiſerit, ſed gaudeat quod
talem habuerit,*) who publickly
honoured this Treatiſe in his Diſ-
putations at *Oxford*, and privately
bequeathed it as a Legacy to Dr.
Brooks, affirming it to be the firſt
means of his converſion and re-
ducement from the common er-
ror of the Roman Church.

But behold the authority of
this man, and the dexterity of
his ſubject, is ſo great an Eye-ſore
to our adverſaries, that they
cannot

*Jerom ad
Paulinum.*

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cannot with any patience reflect upon him : Here shall you see *Ephraim* against *Manasses*, and *Manasses* against *Ephraim*, but both against *Juda* ; here you shall see Jurors and Judges reconciled, as *Pilot* and *Herod*, but both against *Bertram*. Will you have him brought as *Paul* was before the Council, and set before them ; behold the Man. The Judge doth hearken, the Counsellors be silent, the Cryer biddeth Peace, all the People are attentive to know the cause whereof they would accuse him.

*Bellarmino de
script. Ec.
clesiast.
Tom. 7. fol.
121.*

Bellarmino the Foreman of the Inquest, he saith, *That Bertram the Priest lived above 800. years since, and was the first that brought in question the Real presence, but saith he, Paschasius Ratbertus, an Abbot Wrote fully and freely of that subject against him.* So then we see him here confessed for the Author, but

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but opposed for his Doctrine, if *Bellarmino* have spoken the truth, bear witness with him of the truth. Only let me tell you, I have read that whole Tract of *Paschasius*, Printed by them, and there I find he writes of the Real Presence, he mentioneth two Sacraments, and maintains the communion in both kinds, but of *Bertram* in his whole Treatise *nè yē quidem*, he makes not so much as mention of him: and this mine eyes have witnessed the Truth against the Foreman.

The second is *F. Parsons*:] *Bertram* (saith he) was wholly of the Roman Religion, and so lived and so died above eight hundred years ago, though after his death some of Berengarius followers, did forge a little Pamphlet in his name against the Real presence of Christs body, as favouring the Berengarian Heresie: Here then we have the man confessed but

In his
Treatise of
3. Convers.
part 2.
cap. 10.

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but not his Doctrine: I wonder these two Elders living so near together in *Rome*, were so far asunder in Opinion; Surely they agree like the two Elders against *Susanna*, both joyned together to accuse the innocent, and both out of their own mouths must receive the like judgment.

*Lib consens.
omniū etat.
de verit.
Chin. Eu-
char. cen-
ten. 9.*

The third:] *About the year 806 Delirare cæpit Bertramus* (saith *Garetius*). This Man acknowledgeth *Bertram* for the Author, but condemns him for an old Dotard.

*Langd. lib.
3 Cath. con-
fut.*

The fourth:] *Langdailius*, He affirmeth, *That though in some things he transgressed the form of words, yet he holds correspondency with the Catholick Roman Doctrine.*

By this Man's saying, I see no cause why *Bertram* deserved a Writ to privilege his dotage.

*De visib.
Monarch.
Ecles. lib.
7. An. 816.
Ec.*

The fifth:] *Sanders*, he saith, *That under the name of Bertram, there is a Book extant of the Eucharist, which*

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which is said to have been lately written, or devised by some of Berengarius followers, for that there was no such Doctrine then read, or known in that time of his living. •

The sixth:] Reynolds the Priest In his Treatise of the Sacra. cap. 1. fol. 23. saith, toward 800 years after Christ, one Bertram, and a little before him, one Scotus wrote darkly of the truth of this Sacrament, but whatsoever the private opinion of Bertram was, his publick speeches and writings sounded so ill in the Ears of the Catholicks of that age, that Paschasius an Abbot made a very learned Book in refutation of him. These two hold together like a rope of Sand; the one saith, Bertram did write but obscurely, the other saith, It was not Bertram, but some obscure Authors: the one saith, there was no such Doctrine published in that Age, the other saith, that Scotus at that time wrote darkly, as Bertram did on the Sacrament.

The

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*Posseu. praf.
ad Lect.
tom. 1. ap-
parat.
Sixt. Sen.
prafat.
Bibl.*

The seventh, and eight:] *Oecolampadius, under the name of Bertram wrote this Book to Charles the Great, saith Possevinus and Sixtus Senensis.*

*Greg lib. 2.
de Praef.
Chi. in
Euch. c. 2.*

The ninth :] *The Work is spurious, and tainted with the Leaven of Berengarius heresie, saith Gregory de Valentia.* These also might well agree, if they could reconcile the times and their different opinions : for *Berengarius* lived about Six hundred years ago, and *Oecolampadius* about an hundred. But if either *Berengarius's* followers, or *Oecolampadius* himself wrote this *Tra& of Bertrams*, it must needs be that. *Paschasius Ratbertus*, who wrote against this Treatise 800 years ago (as *Bellarmino* and *Reynolds* do affirm) did write by the Spirit of Prophecie against *Berengarius* followers, and *Oecolampadius* long before they were born.

The tenth:] *Dr. Heskins* saith, that

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that *Bertram* in the time of Charles, ^{In his Par-}
wrote of the Sacrament suspiciously, ^{liament o}
and yet in such sort, as no Man ^{Christ Sac-}
could be certain, what he assuredly ^{in the Pro-}
meant. ^{logue.}

The Eleventh:] *Espencæus* saith ^{De Ador.}
That *Bertram* wrote a Book to ^{Euchar.}
Charles the Emperour of the Sacra- ^{cap. 19.}
ment; yet in the judgment of those
that favour his error, he doth intangle
both his cause and the mind of the
Reader, and although he citeth many
of the ancient Fathers, yet one while
he seemeth a Catholick, another
while of another Opinion. These two
are near to reconciliation, for they
both agree upon the certainty of
the Author, but condemn the un-
certainty of his Doctrine.

The twelfth:] *Trithemius*, a Man ^{Trithemius}
without exception, he saith, That ^{de Bétr.}
Bertram the Priest was exceedingly
skilful in the holy Scriptures; he was
sharp in Wit, famous in Speech, nei-
ther was he less notable in life then
in

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in Learning ; he wrote many famous and excellent Works unto Charles the Great, the brother of Lotharius the Emperour; he wrote a praise-worthy Book, (to wit) one Book concerning the Body and Blood of the Lord; he flourished in the days of Lotharius the Emperour, about the year of Christ 840.

You have heard the great Enquest, what they can say against this Author. Yet all this while the *Trumpet hath given an uncertain sound.* Some (you see) denies the Man as a singular Novelist, others acknowledge the Author, but affirm this Work to be suppositious, others say, he held the Catholick opinion in the main, but squared in the form of speaking, so that hitherto you see the Jurors are not agreed among themselves, and therefore they cannot give up their Verdict against him: Onely this last witness doth

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doth best resolve all the former doubts : He sheweth, that *Bertram* was no dotard, he shews it could not be written by *Berengarius*, or his followers; for he lived and wrote this Work to *Charles* 200 years before his time, he shews he was not spurious but the true Author, and by this his Testimony doth clearly exclude *Oecolampadius* for the Author, whose writings were not extant when *Trithemius* made his Catalogue of this and other Authors.

Certainly, if these Men had been sworn to the Truth as well as to the Church, the Foreman of the Inquest, and the last, would have reconciled all the rest.

You have heard (Gentle Reader) the Popes Tenants, his sworn Servants, our sworn Enemies, their best witnesses, *Bertram's* worst accusers, bound by Oath to maintain the Papacy, divided amongst

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themselves. Now listen and hear their sovereign Judges give sentence, and according to their agreement, let him stand or fall in your judgment: And first let their Lord chief Justice, Pope Clement the eighth be heard; for as he cannot err, so he may not be contra-

Ant. Passer.
Pag. 230.
Tom. 1.

dicted. *Let not Bertram be read (saith he) but with leave of the Apostolick See, and with this condition, that the Reader may confute the Hereticks by the errors of that book*

Ind. libr.
prohibited
Anno
1559.
Trident.

The next are the Roman Inquisitors, and the Trent Fathers; these also have decreed him to be included & in the number of Authors prohibited.

So then you have two principal Judges, a Pope and a late Council condemning him, and yet this may be thought a strange thing that without a legal proceeding, without trial of the party, without hearing him, or his Advocate speak for him, to adjudge him.

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Is it worſe with the Church of Rome at this day, then it was with Heathen Rome in the time of Cæſar? Behold what *Festus* the Governour answereth *Paul's* accuſers Act. 25. 16. in the like caſe: *It is not the manner of the Romans to deliver any man to die before that he which is accuſed have the accuſers face to face, and to have liſenſe to answer for himſelf concerning the crime laid againſt him.* If *Bertram* had been arraigned and condemned when he was living; if his accuſers had been brought face to face before the Emperour, there might have been ſome pretence, ſome Plea, ſome Record againſt him; but after ſeven hundred years continuance to give ſentence, and to ſit in condemnation againſt him as Plaintiff, Witneſs, and Judge, that is neither allowable in Church nor State.

Well, What will *Bertram* do in
this

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this case ? Surely, he will appeal (*as Paul did to Cæsar*) : but to whom? Not to one man alone, but to a multitude : not to an ignorant multitude, but to a learned, to a University ; not on our side (for they would be partial) but on theirs, the famous University of *Doway* in *France*, there he was a free Denison, bred and born, and his request is to be tryed by his *Country*. Since therefore he hath appealed to the learned men of *Doway*, to *Doway* let him go. Now I pray what will these Judges do ? They hear the Popes sentence, the Councils decree, the Inquisitors severe Judgment, they weigh soberly his accusers reasons, they examine diligently the Author himself, and finding the former doom too heavy for so slight errors committed by him, they repeal the sentence, and upon more mature deliberation had of the
Author,

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Author, and his Doctrine, with the consent of Philip the second, and the Duke of Alba to all the Romish Catholiques in his behalf, sendeth Greeting.

Although we care not greatly for this book of Bertrams, whether it be extant or no, yet because it is often Printed, and read of many, and the Heretiques know by a Catalogue of forbidden Books, that he was a Catholique Priest, and dear unto Charles the Great, and because we Comment upon other Writers of the same Age, and extenuate their errors oftentimes by a favourable construction of them, by the same reason we may allow Bertram, and acknowledge him, for there is nothing worthy of reprehension in him, setting aside a little obscurity in his stile, and his ignorance in using some dark words and sentences, which with marginal notes affixed, may manifest the true sense and meaning of the Author.

Here

Ind. Expurg.
Belgic. c.p. 5.
edit. Antw.
An. 1571.

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Here then is his last definitive sentence pronounced ; they allow the Author , and they allow the Work, so that a right construction be joyned to his right meaning : and that no misprision may happen to the parties on both sides, the Judges in the particulars have delivered their Observations.

(*Viz.*) Where he says, (*folio 1137.*)

Visible, that is to be read and under-

stood, say they, Invisible : and where

*he says (*infra*) versu 36.) the Sub-*

stance of the creature which was be-

fore consecration , remaineth after

consecration, by the substance is meant

(say they) the accidents do remain.

Thus our Adversaries have a free

dispensation to read him with

these and the like conditions ex-

pressed. *It is freely granted, let it be*

freely accepted. Now if I should

question, how it were possible

that the substance of Bread should

be annihilated, and the accidents

remain

Lege in In-

dic. Expur-

gat. Belgic.

edit. An-

1571.

Visibiliter.

(i. e.)

Invisibili-

ter.

Substantia.

(i. e.)

Accidens.

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remain without a Substance, it
 were no disparagement for me
 not to understand it, for I doubt
 not, saith the *Index Expurgatorius*, *Ind. Expurg.*
Belg. Antw.
An: 1571.
 but Bertram, in those days was ig-
 norant, how the accidents could ex-
 actly subsist, without any substance,
 which this latter Age hath most sub-
 tilly and truely found out; Neither
 is it to be marvelled, saith Gregory de
 Valentia, that some Ancients have
 both thought and writ less conside-
 rately concerning Transubstantiati-
 on, and this is an answer (saith he)
 brief and simple, and no way incon-
 venient. The reason (as I conceive)
 is given by another of their side,
 The Doctors of these latter times
 have attained more understanding *De Transub.*
lib. 2. cap. 7.
Breve &
simplex &
sine ullo in-
commodo
responsum.
 in some things than the ancient Fa-
 thers, for they are like Children (say
 they) standing on the shoulders of
 Gyants, who being lifted up by the
 taleness of the Gyants, no marvel if
 they see further than they themselves

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It is true indeed, that this Doctrine in *Bertram's* time had not that full stream and general current as it had in the ancient Fathers time before it, as it appears in this Preface to *Charles the Great*.

Neither was this Doctrine broched by a *Novelist*, for then the Emperour would have condemned it, or at leastwise have confused ; him neither did he alone in his time hold this Doctrine, for *Scotus* about that time wrote a Book of the same subject, *Alcui-nus*, Tutor unto the Emperour, *Venerable Bede*, and *Charles the Emperour* himself, did all favour one thing, and speak one thing at the same time with the same Author. Neither did he in this opinion lean to his own wit, but did pursue and tread in the footsteps of the holy and ancient Fathers. Such was his answer to the Emperour, and such will his Doctrine manifest

*Alcui. lib. de
divinis offic.*

*Beda lib. 2. nus,
de Tabernac.*

Cap. 2. Carol. Mag-

*nus in Epist.
ad Alcui-*

num. lib. 2. de offic. pa.

*100. Edit.
Coloniensi.*

TO the READER.

felf it ſelf unto the Reader. Nei-
 ther could this Doctrine be here-
 tical, for ſith Petigian, for a thou-
 ſand years after Chriſt and more, Petigian. in
4. Sen-
tent. d.
10. 9. 1. art
1. pa. 353.
 there was no Hereſie in the Church
 concerning the Real preſence, as it
 appears (ſaith he) both by ſacred
 Councils, and Doctrines of the Fa-
 thers.

Beſides, if this Author had been
 ſingle in his opinion, as he was
 ſingular, how comes it to paſs,
 that in theſe times he is ſo much
 oppoſed, and in former Ages, he
 was not confuted? To queſtion
 the Writers, to obſcure the Au-
 thors, to mutilate their Books,
 argues a diſtruſt of the truth and
 goodneſs of the cauſe, and as Ar-
 nobius ſometimes answered the
 Gentiles. To intercept our Writings,
 and to drown our Authors, it makes Arnob. ad-
verſ. Gen-
til. lib. 3.
 no defence for your Gods; but rather
 it argues your fear leaſt the Truth
 ſhould appear.

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Cyp. lib. 3.
Epist. 13.

Besides, how comes it to pass, that there is such difference of Opinions concerning this Man? how is it that their Kingdom is so much divided against it self, that they cannot by any glue of Concord (as Cyprian speaketh) nor bond of unity be conjoynd? Some hold of Paul, some of Apollos, some allow the Book, others deny the Author: Is the Work man and the VVork divided? Is the Author of the Book commended, and the Book it self condemned? Is this the VVisdom and Policy of the Church, to cry some ore thing, some another, like the common Craftsmen for their great Diana of the Ephefians? These things were much to be wondred at, especially by one that wants perhaps the leisure, perhaps the knowledge, to search into these doubtful disputes, but that the ingenious confession of Erasmus will satisfie

To the READER.

a further inquisition. *It is plainly found (saith he) that many things in Luther's Books are condemned for heretical, which in the Books of Bernard and Austen are read for Holy and Orthodox.* Agreeable to that saying of *Maldonats*, expounding a place of Scripture: *Although I have no other Author (saith he) for my exposition, yet I allow it rather than that of Austens and others, (though it be most probable) because this of mine crasseth more the sense of the Calvinist.*

*Maldon.
Comment.
in John 6.*

Thus then to end with the Church of Rome (With whom I began;) *She is like a Woman fallen from her ancient happiness, and retaining onely some signs thereof: She hath the Sheath and Caskets where the Ornaments lay, but the goods themselves She is spoiled off. Hence it is that we are departed from their Church, as Moses sometimes departed out of Egypt, or as S. Au-*

*Isid. Pleu.
sit. lib. 3.
Epist. 408.*

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Chrysost. in
Matt. Ho-
mil. 49.

sten from the Manichees. We have
departed from them in body, they first
departed from in us mind: We from
them by place, they from us by faith:
We have left with them the Founda-
tions of the Walls; they have left with
us the Foundation of the Scriptures:
We are departed from them in the
sight of Man; they are departed
from us in the judgment of GOD.

And as concerning this Author
which I here present unto you,
I will say, as S. Jerome answered

Jerom. E-
pist. 126
Ad Evagr.

Evagrius, who desiring his opini-
on concerning Melchisedec, whe-
ther he were the Holy Ghost;
S. Jerome, when he had shewed
him the judgment of the anti-
ent Fathers, of whom some
thought Melchisedec a Man, some
an Angel: You have (saith he)
what I have heard, what I have read
touching Melchisedec, to bring forth
the witnesser it was my part, let it be
yours to judge of the credit of the wit-
nesses.

Behold

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Behold (*Gentle Reader*) the work-Man and the Work : I have cited the opinions of the Modern Writers, and of the best, concerning this Author, it is your part to judge of the credit of them : It was my part to summon their appearance for the tryal of the party, it is your part to judge of the sufficiency of their proof, and their good agreement amongst themselves. You have the Author above 800 years continuance, you have this Doctrine above 1500 years : If his proof make it not good, we will disclaim both the Author, and his Doctrine.

If such a light did so shine when the Church was so much darkned and obscured with the mists of Ignorance, pittty it were but this *Lamp* should receive a new *Light*, (*by reprinting of him*) which the Iniquity of the times hath almost extinguished

B 4 Briefly,

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Briefly, all that I can say of the Author, is this : That which *Vincentius Lyrinensis* spake of *Tertulian*, may very fitly be attributed to him ; *His words are senses, his senses victories* : and as concerning the Work, and the exquisite performance thereof, I will say in two words, *Exegit Monumentum* : It may stand (and long may it stand a Monument to after Ages) that he may be justified in his sayings, and clear when he is judged.

H. L.

BE R.

BERTRAM the Priest,

HIS

PREFACE

*Concerning the Body and Blood of
the LORD, written to Charles
the Great, being Emperour.*

I Am commanded by you (fa-
mous Prince) to declare unto
your Highness, what judgment
I am of, concerning the Mystery
of the Body and Blood of Christ.
Certain it is, that as this command-
ment doth we'l beseech your magnifi-
cal and Princely estate: So is it a most
hard thing to be performed by my
poor and small power. For what is
more meet for your Kingly providence
and government, then in respect of
your self to be universally wise, con-

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cerning his holy Mysteries, who hath
vouchsafed you worthy of the Kingly
seat: and in respect of your Subjects,
not to suffer them to think divers
things concerning the Body and Blood
of Christ, in which, doubtless, confi-
steth the whole Sum of Christian
Redemption: For while some of the
faithful affirm, that the Mystery or
Sacrament of the Body and Blood of
Christ, (which is daily celebrated and
administred in the Church) is done
under no figure, and under no cover at
all, but performed under the naked
manifestation and shew of the Truth it
self: and again, while other some re-
stifie, that these things are contained
under the Figure of the Mystery, and
that it is one thing which appeareth
to our bodily senses, and another thing
that our faith looketh upon, it plainly
appeareth that there is no small diver-
sity and difference amongst them.

And whereas the Apostle writeth
1 Cor. I. 10. unto the faithful People, That all of
them

The PREFACE

them should savour one thing, and speak one thing, and that no schism should appear amongst them, we must needs say, that they are by no small schism divided, and rent asunder, who not thinking the self same things, do speak diversly of the mystery of the Body and Blood of Christ. Wherefore your Kingly Majesty and Highness being provoked, no doubt with the Zeal of Religion (though perhaps not quietly and indifferently considering of these things) and desiring also that all men should (according to the Apostles commandment) think and speak one thing, doth diligently search for the mystery and secret of truth, that so you may call back such thereunto as have wandered and strayed. Whereupon also it cometh to pass, that you disdain not, to demand and ask the truth of this matter even of very poor and base men, perswading your self that the mystery of so great a secret, cannot be known,
but

The PREFACE, &c.

but by inspiration and revelation from God, who having no respect of persons sheweth forth the light of his truth, by whomsoever he himself hath chosen to so great a matter. Now, as it is very pleasant for me, poor man, to obey your commandment: so, I confess, it is a very hard matter for me, to dispute and reason of a matter so far estranged from mans understanding and senses, and into which a man cannot pierce or enter, but by the instruction and teaching of the holy Spirit. Wherefore, I being at this present subject to your Highness command, and yet trusting and cleaving to the aid and assistance of him of whom we will speak, will assay by what words I can to open my judgment concerning this matter, not leaning in the treaty thereof, to mine own wit, but pursuing and treading in the footsteps of the holy and ancient Fathers.

Here

(1)

Here beginneth the

B O O K O F

BERTRAM the Priest,
Touching the Body and Blood of
the LORD : Which he Wrote
to CHARLES the Great, being
Emperour.

YOur Highness Excellen-
cy demandeth, Whe-
ther that the body and
blood of *Christ*, which in the
Church is received by the Mouth
of the Faithful, be done in a
Mystery, or in truth and verity?
that is to say, whether it contain
some secret thing, which is evi-
dent to the Eyes of Faith only :
Or whether, without the vail
or coverture of any mystery, the
bodily sight, do outwardly be-
hold that, which the sight of the
mind

mind doth inwardly look upon, so that whatsoever is done appeareth manifestly or no? And this is the first question. The other is, Whether it be that very body, that was born of the Virgin Mary, that suffered, that died, that was buried, and that rising again, and ascending up into Heaven, sitteth now on the right hand of the Father or no?

Now let us look into the first of these two questions: And lest we be letted with ambiguity and doubtfulness, let us define what a figure is, and what the Truth is, that so beholding and perceiving some certainty, we may know, whether we ought to defer the course of our reasoning.

A figure is a certain shadow, by certain vails and covertures, as it were, that is to say, darkly declaring the thing, which it intendeth to manifest: As for example,

Body and Blood of CHRIST.

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example when we mind to speak of God's Word, we call it bread: So in the Lord's Prayer we desire to have daily Bread given us. Also when Christ in the Gospel speaketh, saying: *I am the living Bread which came down from Heaven.* Likewise, when he calleth himself a *Vine*, and his Disciples *Branches*, saying, *I am the true Vine, and ye are the Branches.* For all these sayings, seem to speak one thing, and yet mean another thing.

Mat. 6. 11.

Joh. 6. 51.

Joh. 15.

1. 5.

As for that which we call Verity, or Truth, it is the declaration of a manifest and plain matter, which is not covered with any shew of shadows, but insinuated and delivered with pure and open (or to speak more plainly) with natural significations: As when it is said, *That Christ being born of a Virgin, suffered death, was crucified, dead, and buried,*

Mat. 1. 23.

1 Pet. 3. 18.

1 Cor. 2. 2.

Joh. 19.

40, &c.

Here

Here verily is nothing shadowed, with figures over-covering the same; but the truth of the things declared, by the significations of natural Words or Speeches: Neither may we here understand any other thing, than that which is spoken and expressed. But it is not so in the former sentences; for neither is Christ the *Bread*, substantially, neither is Christ a *Wine*, substantially, neither are the Apostles branches, substantially: Wherefore in these latter speeches there is a figure, and in those former, the truth (that is to say, a naked and open signification) is declared by narration or plain speech. Now let us return to those things (that is, to the *Body and Blood of Christ*) for which these points have been propounded and uttered. Truly if that great Mystery be celebrated and done under no Mystery

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tery at all, then it is not rightly called a Mystery, because that cannot be called a Mystery, or secret, wherein there is no hidden thing, and wherein there is no matter removed from our bodily senses, and wherein there is nothing covered with some vail or coverture. But that Bread which by the Ministry of the Priest, is now become the body of Christ, doth shew one thing outwardly to Man's senses, and soundeth another thing inwardly to the minds of the Faithful: Outwardly indeed the form of Bread which it had before, is set out, the colour thereof is shewed, and the savour thereof received and tasted. But inwardly a thing far differing, yea and much more precious and excellent is shewed and set forth, and I say, it is much more precious and excellent because it is heavenly, and because

cause it is divine : I meaning hereby that Christ's body is manifested, which is either seen, or received, or eaten, not with the senses and faculties, or power of the flesh, but with the eye and sight of a faithful or believing mind. The Wine also, which by the Priest through consecration is become the Sacrament of Christ's Blood, setteth forth one thing outwardly, and containeth another thing inwardly. For what other thing is superficially and outwardly looked upon than the substance of Wine. Taste it, and it savoureth and smacketh Wine : Smell it, and it smelleth Wine : Look upon it, and thou mayest behold the colour of Wine. But if a Man do consider it inwardly, then it being, not the liquor of Wine, but the liquor of Christ's blood, so savoureth to the Believers mind while

Body and Blood of CHRIST.

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is tasted, and is so acknowledged while it is beheld, and is so proved to be, whilst it is smelled.

It is manifest that these things are so, seeing no Man can deny them to be true, because the bread and the wine is figuratively Christs body and blood. For outwardly and according to that which is seen, neither is any kind or shew of flesh known to be in that Bread, nor any drop of Blood shewed forth in the Wine, and yet for all that, after the mystical consecration, the Bread is no more called Bread, nor the Wine, Wine, but both of them together are called the Body and Blood of Christ. For if (according to some mens minds) nothing were in this matter taken figuratively, but the whole were considered and looked upon in verity or truth, then should faith work nothing

Heb. 11. 1.

nothing at all therein, because that no spiritual thing should be performed, but look whatsoever the thing it self were, even that wholly should be taken, according to the body, and a Man's fleshly understanding. And seeing that *faith* (as the Apostle *saith*) *is the argument and evidence of such things as appear not*, that is to say, not of such substances as are seen, but of such as are not seen, we shall then in this action receive nothing according to *faith*, because that we discern and judge of all that is in it, according to our bodily senses. And what, I pray you, can be more absurd then to take bread to be flesh, and to affirm, that Wine is Blood? And a Mystery that cannot be, in which there is no secret or hidden thing contained. And how can it be said, to be Christ's body and blood, in which it is not known

known, that there is any change made.

Now every alteration and change, is either made from that thing which actually it is not, into that which actually it is: Or else when it is changed from that which it is, into that, which it is not; or from that which it is, to wit, in respect of quality, to that which it is, in respect of quality, though changed perhaps into another quality: But in this Sacrament, if only the truth be considered in simplicity and plainness, and not another thing believed; than that which is beheld, no change can be known to be made. For neither hath it passed from that which it was not, into somewhat that is, as such a passage and change is many times made in growing things: For whereas they were not before, they to the end they might be passed

He proveth by three sorts of change, that there is no change made in the elements of the Supper.

The first kind of change.

This is
cond kind
of change.

The Third
kind of
change.

passed from not being, to that which is to be, or to being. But this passage or change falleth not out here, because that the Bread and Wine were before they passed into the Sacrament of the Body and Blood of Christ. Neither yet can there be here, the passage or change, which is made from that which it is, to that which it is not, which change falleth out in things that through defect suffer a decay or fall. For whatsoever doth decay was first and had its being, because that thing cannot suffer a decay or destruction, which never was. And yet, neither can this passage or change be known to be made in this matter, because that according to truth, that very kind or shape of creature which is before, is known still to remain. Moreover, that change which is made, from that which is, to that

that which is not, which change appeareth especially in things, that suffer diversity and variety of qualities; as for example, when that which was black is turned into white, neither can that change I say, be known to be made here: For nothing can be here found to be changed, either in touching, or in taste, or in colour, or in savour. Therefore if nothing be changed herein, is it not, then any other thing than what it was before. But it is another thing, for the bread is become Christ's body; and the Wine his blood, for so he himself saith: *Take ye, and eat ye, This is my body:* and speaking of the Cup, he saith likewise, *This is the blood of the New Testament, which shall be shed for you.*

Matth. 26.
26, &c.

Therefore they, that in this question, will take nothing figuratively, but will have the whole to consist in the simplicity, and plain-

plainness of truth, must be demanded, how, and in what respect this change is made, so that now they be no more that which they were before, to wit, bread and wine, but are the body and blood of Christ? For according to the kind and shew of the Creature, and the outward form of visible things, both of these, that is, the Bread and the VVine, have nothing at all changed in them: and if they suffer no change at all, then are they no other thing, but that which they were before.

Your Highness (most noble Prince) perceiveth, whether the understanding and mind of those men that thinketh otherwise, proceedeth: For they deny that which men suppose them to affirm, and they are proved to destroy that which they believe. For they do faithfully confess it to be the body and blood of Christ

Christ, and in so doing, doubtless, they do now protest, that the Bread and the Wine be not the same that they were before, and that if they be some other thing then they were before; that then they have admitted some alteration and change.

Seeing then that this cannot be denied, let them tell us, how, and in what respect they are changed, for a Man shall perceive nothing to be bodily and substantially changed in them. Therefore they must of necessity confess, either that they are changed, otherwise than bodily and substantially, and so by that means, that they are not that which in truth they seem to be, but some other thing, which according to his own being, is not seen or perceived to be: or else, if they will not confess this, they must needs deny it, to be the Body and Blood of Christ, which thing

He draweth his reason from a double absurdity.

C is

is very wicked, not only for a Man to speak, but also to think.

But for as much as they do confess, both the body and blood of Christ to be there: And that this cannot be, but by making a change into a better thing, and that this change is made not corporally or bodily, but spiritually: it must needs be, that they do affirm and say, that this change is made figuratively, because that under the veil or covertue of bodily Bread, and bodily Wine, there is the spiritual body of Christ, and his spiritual blood: not that they are the existences and beings of two several and divers things, that differ between themselves, that is to say, of the body, and of the spirit: but because, that the kind or shew of Bread and Wine, is in one respect, one and the self same thing, that is, Bread and Wine, and

and in another respect, it is the body and blood of Christ. For in respect, that both of them are bodily and substantially touched, they are the kinds and shews of a bodily Creature, but in respect of power, because they are spiritually done, they are the Mysteries of the body and blood of Christ.

Let us consider the Fountain of holy Baptism, which is not without cause called the Fountain or Wellspring of Life, because it reformeth them that be partakers of it, to newness of a better Life; and maketh them, to live to Righteousness, *which before were dead in Trespasses and Sins.* Hath it this power and force, because, or in respect, that the Element of Water, appeareth, or is seen to be? And yet notwithstanding, unless it had in it a vertue and power to sanctifie, it were not able to wash away the spots and

An argument taken from comparing Baptism, and the Lord's Supper together. Rom. 6. 4. Ephes. 2. 1.

filtniness of Sin: and unless it contained the vigour and strength of Life, it could at no hand give Life to them that are Dead; dead, I mean, not in the Flesh or Body, but in the Soul or Spirit. And yet notwithstanding all this, if in that Fountain, we have respect to that thing only, which our bodily Sense looketh upon and comprehendeth, we can see nothing, but a moist and thin Element, to wit, Water, subject to corruption, and that such is one, as that of and in it self, hath no other power in it but to wash our Bodies. But after that the power of the Holy Ghost, by the Consecration of the Priest is come thereto, it is then become effectual and powerful, to wash, not our Bodies only, but our Souls, and made able also, by and through a spiritual power, to remove spiritual filthinesses.

nesses. Behold we see, that there are in one and the self same Element two things resisting, and as it were, striving one of them against the other, that is to say, we see a corruptible thing to give incorruption, and a thing that hath not life, to yield and give life also. Wherefore we know that in this fountain and well-spring, that is one thing, which the bodily Senses may touch and perceive, and therefore it is changeable and corruptible: and again, that there is another thing in it, which only Faith can behold, and that therefore it cannot be corrupted, nor come into danger of decay. Wherefore if a Man would demand, what that is, which outwardly washeth the body, I answer, that it is nothing but the Element: but if a Man would consider that which inwardly purgeth, I say, that it is

a lively vertue, yea, a vertue that is able to sanctifie, yea, a vertue and power that giveth Immortality. Therefore the Water in Baptism, is in its own property, a corruptible humour or liquor, but in mystery and spiritual meaning, a wholesom and healthful power.

And even so verily the Body and Blood of Christ, being outwardly considered, is a Creature, subject to change and corruption; and yet if a Man consider the vertue and power of the mystery, it is Life indeed, giving Immortality to such as be partakers thereof. Therefore the things that are seen, and the things that are believed, are not all one. For in respect that they are seen, they feed the corruptible body, they themselves being corruptible: but in respect that they are believed, they feed our immortal Souls which shall live for ever, they
them

themselves being also immortal.

The Apostle writing to the
Corinthians, saith, *Know ye not,* ^{I Cor. 10.}
that all our Fathers were under the ^{1, 2. &c.}
Cloud, and all passed through the
Sea, and were all Baptized unto
Moses in the Cloud, and in the Sea,
and did all eat the same spiritual
Meat, and did all drink the same
spiritual drink? for they drunk of that
spiritual Rock that followed them:
and that Rock was Christ. Hence
we perceive, *that the Sea and the*
Cloud both did shew forth the
kind and figure of Baptism, and
that the Fathers of the former
Testament, were Baptised in them,
that is, in the Cloud; and in the
Sea. Could the Sea, as it was
seen, and thought to be an Ele-
ment, have in it the power and
force of Baptism? Or could the
Cloud, as it shewed forth the
grossness of some very thick ayre,
sanctifie the People? No verily:

And yet we dare not, since the Apostle spake in Christ's Name, say, that he spake not truly when he said, *That our Fathers were Baptized in the Cloud, and in the Sea.* And altho' that Baptism did shew forth, and set out the form of Christ's Baptism, which at this day is used and ministred in the Church, yet no wise Man dare deny (unless like a mad Man he will presume, to gainsay the Apostles words) but that it was Baptism, and that our Fathers were therein and thereby Baptized. Wherefore neither the Sea nor the Cloud, in respect that there were bodily substances, did shew forth, or give out the cleanness of Sanctification, but in respect that they did invisibly contain, the Sanctification of the Holy Ghost. For there was in them, that is, in the Sea, and in the Cloud, both a visible form, which

which appeared to the Bodily Senses, and that not in an Image or Shew, but in Verity or Truth? And inwardly there shined forth in them a spiritual power, which appeared not to the Eyes of flesh, but to the sight and light of the Mind or Soul.

In like sort, the *Manna* that was given to the People from Heaven, and the Water also that flowed out of the Rock, were corporal and bodily substances, and did corporally both feed the People, and give them drink also, and yet the Apostle calleth that *Manna* spiritual Meat, and that Water spiritual Drink. And why doth he that? Because there was in these bodily substances, a spiritual power of the Word, which did feed and give drink, rather to the Minds, than to the Bodies of the Believers. And though that Meat and that Drink, did but

shew forth the Mystery of that body and blood of Christ, which was to come (which Mystery the Church doth at this day celebrate and administer) yet the holy Apostle S. Paul affirmeth, *that our Fathers did eat the same spiritual meat, and did drink the same spiritual drink.*

1 Cor. 10.
3, 4

A Man will perhaps ask. What he meaneth by this Word (*the same*) I answer, that he meaneth the very self same thing, which the believing People do at this day eat and drink in the Church of Christ. For we may not understand divers things thereby, because it is one and the self same Christ, who with his own flesh fed in the Wilderness, the people that were Baptized in the Cloud, and in the Sea, and then made them to drink of his blood, and that doth now in the Church feed his believing people with
the

the bread of his body, and make them to drink of the water of his blood. Which thing the Apostle minding to declare, after that he had said, *That our Fathers did eat the same spiritual meat, and did drink the same spiritual drink,* he presently added, *for they drank of the spiritual Rock that followed them, and that Rock was Christ.* And this he doth, that so we might understand, that Christ was in the spiritual Rock in the Wilderness, and gave unto the people there, the water of his Blood: Which Christ afterwards offered, even to the people of our age, that body that he took of the Virgin, and was hanged upon the Cross, for the salvation of the believers: from which body also he powred forth great abundance of his blood, by which we should not only be redeemed, but also made drink thereof.

I Cor. 10. 4

This

This verily is a wonderful matter, seeing that Christ being incomprehensible and inestimable, had not as yet taken unto him Man's nature, nor tasted death for the Salvation of the World, nor had redeemed us by his blood, and yet that our Fathers did in the Wilderness, by spiritual Meate, and invisible drink, eat his body, and drink his blood, as the Apostle is a witness, saying; *That our Fathers did eat the same spiritual meat, and did drink the same spiritual drink.* We must not here seek out our own reason or way, by which this might be performed, but faith must be used, if we will know, what was done. For he, that now in the Church, doth by his Almighty power, spiritually turn, the Bread into the flesh of his body, and the Wine into the Water, as it were, of his own blood, he then also invisibly made, the

Manna

Manna that was given from Heaven to become his own body, and caused the Water springing or flowing out of the Rock, to become his own blood. Which thing, when *David* did well perceive, he by the Holy Ghost, protested and plainly affirmed, saying, *Man did eat the Bread of Angels.* For it were a fond thing to think that that bodily *Manna*, which was given to the Fathers, should feed the heavenly Armies and multitudes of Angels: Or that they do eat any such Meat, who are fed and fatted, as it were with the dainties of God's Word, here on Earth, I mean Men. Verrily the Psalmist, or rather the Holy Ghost in the Psalmist sheweth, either what our Fathers received in that heavenly *Manna*: Or else what the faithful People should believe to be in the Mystery of Christs Body. In both
of

of them certainly Christ is signified and set forth: which Christ both feedeth the Souls of the Belivers, and is the Food and Meat of Angels: and yet neither of them are done in corporal taste, or bodily feeding, but by the power of the spiritual Word.

And we know, because the Evangelist hath declared the same, that the Lord Jesus Christ, before he suffered, *Took Bread, and gave thanks, and gave it to his Disciples, saying: This is my body which is given for you, do this in remembrance of me. Likewise, he took the Cup, after he had supped, saying: This Cup is the New Testament in my blood, which shall be shed for you.* We see that Christ had not as yet suffered, and yet for all that he wrought or made the mystery of his Body and Blood: For we think truly that any faithful Man doubteth whether

Mat. 26.

26, &c.

I Cor. 11.

23, &c.

ther that bread became Christ's body, which he gave unto his Disciples, and said; *This is my body which is given for you*, or whether the Cup containeth Christ's blood, of which Cup our Saviour Christ himself said, *This Cup is the New Testament in my blood, which shall be shed for you*. Therefore as he could, even a little before he suffered, turn the substance of the Bread, and the creature of the Wine, into his own Body, which should suffer, and into his own Blood, which afterwards should be shed: so likewise was he able in the Wilderness, to turn the Manna, and the Water that issued out of the Rock into his own flesh and blood, although that a long time after, both his flesh was to be hanged on the Cross for our sakes, and his blood to be shed for the washing away of our Sins.

Here

Here also we ought to consider, how we must understand that which he himself saith: *Except ye eat the flesh of the Son of Man and drink his blood, ye shall not have life in you.* For he doth not say or mean, that his flesh, which afterwards hanged on the Cross, should be cut in pieces and parts, and so be eaten by his Disciples, neither yet that his blood which he should shed for the Redemption of the World, should be given unto his Disciples for drink, because it should be a most wicked and horrible thing, for his Disciples either to drink his Blood, or to eat his Flesh, as the Unbelievers did at that time understand him. Therefore in the words following he said to his Disciples, who did not unbelievingly; but in some measure of Faith, receive Christ's words, although they could not as then pierce

pierce and perceive how those words were to be understood: to them, I say, he said; *Doth this offend you? What then if ye should see the Son of Man ascend up* Joh. 6. 61, 62. *where he was before?* As though he should say: Think not, I pray you, that you must either bodily eat my flesh, or bodily drink my blood, or that my body must be divided into parts to be eaten, or my blood distributed to be drunk, seeing that after my resurrection, ye shall see me to go up into Heaven, with the fulness of my whole Body and Blood: and then shall ye understand, that my very flesh shall not be eaten of the Believers, as the Infidels suppose, but that the Bread and the Wine, being turned into the substance of my body and of my blood, the substance thereof shall be in a Mystery received by the Believers. And presently he addeth, *The spirit*
is

Joh. 6. 63.

is it (saith he) which quickeneth, the flesh profiteth nothing. He saith that the flesh profiteth nothing at all, after such a form and manner as the unbelievers understood it, otherwise it giveth life, as the faithful do, in a mystery receive it. And why this is done, he himself doth manifestly declare, when he saith, *It is the spirit that quickeneth.* Wherefore there is in this mystery of the body and blood of Christ, a spiritual operation and working, that giveth life; without the working vwhereof, these mysteries profit nothing at all, because they may indeed feed the Body, but they cannot feed the Soul.

Now then here ariseth a Question, which while many propound, they say and affirm, that these things are done, not in a figure or mystery, but in verity and truth. Which while they affirm, they
are

are found to go against, and to gainsay the Writings of the Holy Fathers. S. *Augustine*, one of the chief Doctors of the Church, in his third Book of Christian Doctrine, writeth thus; *Except ye eat (saith our Saviour) the flesh of the Son of Man, and drink his blood, ye shall not have life in you. He seemeth to command a wicked thing, and an ungodly act. Wherefore it is a figurative speech, commanding us to communicate in the Lords passion, and sweetly and profitably to lay up this in our memories; that his flesh was crucified and wounded for our sakes. Here we perceive, that this Doctor saith and affirmeth, that the mysteries of the body and Blood of Christ are under a figure celebrated and received of the faithful: For he saith plainly, that it belongeth not to Religion, but is rather a wicked thing, carnally to eat Christ's*

Aug. de doct. Christ. lib. 3.

Joh. 6. 53.

Joh. 6. 66.

Aug. ad Bonifa. epist.

Christ's body, or to drink his blood: into which fault they fell, who, not spiritually, but fleshly, understanding the Lords words in the Gospel, Departed or went back from him, and went or walked no more with him. The same Doctor writing in a certain Epistle to Boniface the Bishop, amongst other things saith thus; Truly we use oftentimes to speak thus, that when Easter draweth nigh, that to morrow, or the next day after shall be the Lord's passion; whereas he suffered so many years before, and verily that passion or suffering was done but once for all. Also on the Lord's day, that we call Easter day, we usually say, this day the Lord rose again, whereas, indeed and truth, so many years are since he rose again, already past. And why is no Man so fond and foolish, as to reprove us speaking thus, as though we had lyed, but only because we
name

name those days, according to the similitude and likeness of these days, in which these things were done? Insomuch that it is called the very same day, which yet is not indeed the very same, but in the revolution and turning about of the time is like it: and so also, that is said to be done upon that day, by reason of the celebration and administration of the Sacrament, which is not done upon that day, but was performed long ago. Was not Christ once offered about that time? And yet notwithstanding, he is not onely every Feast of Easter, but even every day offered unto the faithful People, neither is he to be deemed a Lyar, who being asked of another Man, answereth, that he is offered: For if the Sacraments had not a certain similitude and likeness of those things, of which they are Sacraments, they could not at all be Sacraments: and in respect of this very likeness that they have,
they

they take the very names of the things themselves. Wherefore, even as the Sacrament of Christs Body is after a certain manner Christs body itself, and the Sacrament of Christs blood, is after a certain manner Christs blood, so the Sacrament of faith is faith.

Hence we perceive that Saint Augustine saith, that this Sacrament is one thing, and the things whereof they are Sacraments, is another thing. Now the Body, in which Christ suffered, and the Blood that came out of his side, are the things of the Sacrament: but the mysteries by which these things are represented, he saith, they are the Sacraments of the body and blood of Christ, which are celebrated and administred, in remembrance of the Lords Passion and suffering, and that not only every year once, at or about the Feast of *Easter*, but every day

day in the year. And although the Lord had but one Body, in which he suffered once for all, and but one blood, which was shed for the salvation of the World, yet the Sacraments or Elements signifying these things, have taken the Names of the very things themselves, insomuch that they are called the Body and Blood of Christ, being so called indeed, for the similitude and likeness of the things which they represent and shew forth, even as the Feast of Easter, which is observed every year is called the Passeover, and the Resurrection of the Lord: Whereas we know that the Lord did but once suffer, and but once rise again, about that time. And albeit, that these very days, cannot now be revoked or called back, because they are already past, yet by their name and title are such days called, as in which

which the memory of the Lords Suffering and Resurrection is rehearsed and celebrated : and this is therefore done , because they have a certain resemblance and likeness of these very days, in which our Savionr once suffered and once rose again : Whereupon we say, this day or to morrow, or the next day, is the Lords Passion, or Resurrection, when as these days, in which these things were done, were passed many years ago. So we may say, that the Lord is offered, when the Sacraments of his suffering are celebrated and administred, whereas indeed he was, but once for all offered up in himself, for the salvation of the World, as the Apostle saith : *Christ hath suffered for us, leaving us an example, that we should follow his footsteps.* For he saith not, that he every day offered himself, because he did it
but

but once, but this he saith, that he hath left us an example, which is daily presented and shewed forth to the believers, in the Mystery of the Lords body and blood, to the end that every one, that shall come or repair thereto, may know that he ought to be made a companion with him in his sufferings; the image and lively picture whereof, he doth, as it were tarry and wait for, to be exhibited unto him, in the holy Mysteries, according to the saying of the Wiseman in the Proverbs, *Comest thou to a mighty mans Table, mark diligently what things are* Pro. 23. 1. *set before thee,* knowing that thou thy self must another time prepare such like things. To come to a mighty mans Table, is to be partaker of the Lords offering, or as we say, of the Lords Supper. And the marking or considering of such things as are set before us,

is the sound understanding or knowledg of the body and blood of Christ: Whereof whosoever partaketh, he must know and remember thus much: that he ought to prepare such precious things, that so he may become a follower of Christ in dying with him, the remembrance of whose death, he professeth and acknowledgeth, not only in believing, but also in tasting.

Heb. 7.26,
27.

Again, Saint Paul writing to the Hebrews, saith thus, *Verily such an high Priest it became us to have, as is holy, harmless, undefiled, separated from Sinners, and become higher than the Heavens; who needed not daily (as those high Priests) to offer up Sacrifice, first for his own sins, and then for the Peoples: For the Lord Jesus Christ did this once for all, when he offered up himself. That which he did once, he doth now daily exercise and use. For he once offered*

offered up himself for the Sins of the People : and this very self same Oblation or Offering , is every Day celebrated among the Faithful, but yet in a Mystery , that so, that very thing which the Lord Jesus Christ , offering up himself once for all, hath fulfilled, may by the celebration and administration of the Mysteries, be daily performed and done, for the remembrance of his Death and Passion. Neither yet is it falsely said, that the Lord in those Mysteries is either offered, or suffereth, because they have a certain similitude or likeness of his Death and Passion, whereof indeed, they are true, and lively representations. Whereupon the very Mysteries themselves, are called the Lord's Body, and the Lord's blood, because they have the name of that, or those things whereof they be the Sacrament.

Isidorus, O-
riginum
sive Etymo-
logiarum
lib. 6. cap.
de officiis
colum 143.
linea 28.

Isidorus in his Books which he wrote of the true signification of words, saith thus: It is called a Sacrifice, as though a Man would say, a Holy fact or deed, because through mystical Prayer, it is consecrated and appointed, to, or for the remembrance of the Lord's suffering. Whereupon, by his Authority and Commandment, we call it the Body and Blood of Christ, because that though it be made of the Fruits of the Earth, it is yet notwithstanding sanctified, and so become a Sacrament, God's Spirit working invisibly therein: the Sacrament of the Bread and Cup, the Grecians do call Eucharistia, that is, if it be interpreted, Good grace, or thanksgiving. And what is better than the Body and Blood of Christ? Now the Bread and Wine, are therefore compared and resembled to the Lord's Body and Blood, because that, as the substance of this visible Bread

Body and Blood of CHRIST.

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Bread and Wine doth nourish, and make chearful the outward Man : So the Word of God, (which is the living or lively Bread) being once rightly partaken of, doth recreate and refresh the Minds of the Faithful. And this Catholick Doctor teacheth us, that that same holy Myſtery of the Lord's Paſſion and Suffering, muſt on our behalfs, or in reſpect of us, be done for the remembrance of the Lord's Paſſion. And in ſo ſaying, he declareth that the Lord's Paſſion or Suffering was only once done, but that the remembrance thereof is continually represented unto us, in thoſe ſame holy Rites and Solemnities. Whereupon, both the Bread that is offered, though it be taken, from amongſt the Fruits of the Earth, is yet notwithstanding, while it is ſanctified, changed into Chriſt's Body : as alſo the Wine, though it

flow out of the Vine, is yet notwithstanding, through the sanctification of the Divine mystery, become the Blood of Christ, not visibly indeed, but (as the aforesaid Doctor affirmeth) the Holy Ghost invisibly working therein. Whereupon also they are called, both the body and blood of Christ, because they are received, not as they are outwardly seen or beheld, but as they are spiritually made or become unto us; God's Spirit working inwardly in us. And because, that through the invisible power and grace, they are become a far other matter unto us than visibly they seem to be, he therefore maketh a difference, while he saith, *That the Bread and the Wine, are therefore compared and resembled to the Lord's Body and Blood, because that as the substance of the visible Bread and Wine; doth nourish and make*
chear-

dearful the outward Man: So the Word of God (which is the living or lively Bread) being once rightly partaked of, doth recreate and refresh the minds of the Faithful: Now in speaking thus, he most plainly confesseth, that whatsoever outward thing is received in the Sacrament of the Lord's body and blood, all that is fitted and applyed to the refreshing of the Body. But the Word of God, which is the invisible bread, being invisibly in the same Sacrament, doth, thro' the partaking thereof, by quickning the Minds of the Faithful, invisibly feed them.

The same Doctor also saith: It is a Sacrament, when it is celebrated or administred: As when a thing is so done, that the self same thing may be understood or perceived to signifie somewhat, which thing must also be holily received and taken. In saying these things, he

*Isidorus,
loci supra
citato.*

declareth that every Sacrament doth, in holy things, contain some secret or mystery: and that it is one thing which appeareth visibly, and that it is another thing, which must be taken or received invisibly: And what Sacraments are to be celebrated amongst the Faithful, he afterwards sheweth, saying; *Now these are the Sacraments, Baptism and Chrism, and the Lord's Body and Blood, which are therefore called Sacraments, because under the veil or coverture of bodily things, God's Divine power or vertue, doth secretly work the efficacy or power of the said Sacraments. Whence also it cometh to pass, that they are called Sacraments, of certain secret powers or Holy solemnities in them. And afterwards he saith, In Greek it is called a Mystery, because it hath in it a secret and hidden disposition. What are we taught by these words,*

words, but that the Lord's body and blood are therefore said to be Mysteries, because they have a secret and hidden disposition, that is to say, are one thing in respect of that which they outwardly shew forth, and another thing in respect of that, which visibly they work within? And hereupon also they are called Sacraments, because that under the veil or coverture of bodily things God's heavenly power and vertue doth secretly, but yet faithfully and effectually, dispense, procure, and work the Salvation of all such as worthily and rightly receive them.

By all the things, that hitherto have been spoken, we have declared, that the body and blood of Christ, which in the Church are received by the mouth of the believers, are figures, according to their outward shew and

The sum
of this
former
part.

visible form, but that according to an invisible substance, that is according to the power of that divine Word, they are verily and indeed, the body and blood of Christ. Whereupon we conclude, that as they are visible creatures, they feed the body, but that yet, through the power of a more mighty and excellent substance, they do both feed and sanctifie the minds of all faithful People.

And now let us look into the second question, and the purpose or drift thereof, and let us see, whether that very body, that was born of the *Virgin Mary*, that suffered, that was dead and buried, and that sitteth at the right hand of the Father, be the same which through the Mystery of the Sacraments is daily received in the Church, by the mouths of the faithful? Let us enquire and see what *Saint Ambrose* judg-

judgeth concerning this matter. In his Book of Sacraments, he speaketh thus; Truly it is a *Ambros. sacra, lib. 1. Psal. 78. 25.* marvellous thing, that God did for the Fathers rain Manna from Heaven, and that they were daily fed with food from Heaven: Whereupon it is said, Man did eat the bread of Angels. And yet for all that, all they which did eat that bread in the Wilderness, died. But as for this meat which thou receivest, yea, this living bread which came down from Heaven, it ministreth and yieldeth *Joh. 6. 51.* unto thee the substance of Eternal Life: And whosoever eateth of this bread, shall not die for ever, because it is the b^ody of Christ. Mark in what respect, this Doctor saith, that that meat, which the faithful receive in the Church, is Christs body, for he saith, This living bread, which came down from Heaven, ministreth or yieldeth the substance of Eternal Life.

Doth

Doth it, as it is corporally taken, or as it is ground and chewed with the teeth, or as it is swallowed with the Throat, or received into the paunch, doth it, I say, in these respects minister or yield the substance of everlasting Life? No verily; for so it feedeth our flesh that shall die, neither doth it give any incorruption, neither can it in that sense be truly said, that whosoever shall eat this bread shall never die, for that which the body receiveth, is corruptible, and cannot by any means perform this pleasure, for the body it self, that it should never die, the reason is, because, that look whatsoever is it self subject to corruption, is not powerful, or sufficient to give Eternity. Wherefore in that bread there is life, but yet that life appeareth not to the bodily eyes, but is beheld with the eye of Faith: Yea,
that

Body and Blood of CHRIST.

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that is the living bread indeed, *Joh. 6. 50,*
which came down from heaven: and *51.*
of which it is truly said, whosoever eateth it, shall never die, and which is also the Lord's Body.

Again, the same holy Doctor, speaking of the almighty power of Christ, saith thus; *Ambros. sacra. lib. 5.* Cannot the word of Christ, which was able of nothing to make every thing, that is, be strong and sufficient enough to change things that are, into that which they were not? For it is not a greater or harder matter to create and give new things, than to change the nature of things. Saint Ambrose saith, that there is a change made in that mystery of the body and blood of Christ, and that it is done marvellously and wonderfully, because it is done divinely and heavenly, and that it is done unspeakably, because it is of it self incomprehensible. Now I would fain have them, that
will

will in this mystery ; take and understand nothing , according to the hidden power that lieth within, but judge of the whole, according to that, which visibly and outwardly appeareth, I would fain have these men, I say, to tell me, in what respect, the change is made in this mystery ? If they will say, that it is made in respect of the substance of the creatures, I answer that that cannot be so, for in respect of the substance of the creatures, look whatsoever they were before consecration , they are even the same afterwards : But they were Bread and Wine before, and therefore they remain the same, which is proved because we see, that even when they are consecrated, they remain in the same kind and form. Wherefore that which our faith looketh upon, is changed inwardly, by the Almighty power of the

the Holy Ghost, and it is that which feedeth the Soul, and ministreth or yieldeth the substance of Eternal life. Again, the same Doctor, a little after saith : *Why dost thou here, in the mystery of Christ's Body, seek for the order of Nature, seeing that he, being the Lord God himself, was beside, and without the course of Nature, born of a Virgin :* Here the Hearer, *Object.* Scholar, or Learner riseth up and saith ; That that is Christ's body, which is seen, and that that is his blood which is drunk : And that we must not inquire how it is made or become his body, but believe and hold, that so it is become his body. I answer, Thou imaginest and supposest, that thou thinkest well, but if thou diligently look into the Nature and force of the words, thou shalt see thou sayest nothing. For thou affirmest, both that Christ's body is seen, and his blood drunk : And also that thou dost

doest faithfully believe it, to be Christ's body and blood: but I say, that these speeches cannot stand together, because, if thou doest believe it, thou doest not yet
 1 Cor. 5.7. see it, *for we walk by faith, and not by sight.* And again, if thou seest it, thou shouldest say I see it to be Christ's very body and blood, and shouldest not say, I believe it to be Christ's body and blood. But for as much as faith beholdeth that whole thing, whatsoever that whole thing it self be, and the eye of flesh apprehendeth or layeth hold of nothing, the Scholar or Learner shall understand (which is also the Doctors meaning) that those things which are seen, are the body and blood of Christ, not in kind and form, but in vertue and power: Whereupon also he saith, that we must not in this matter consider or behold the order of nature, but reverence and esteem the high
 power

power of Christ which maketh every thing as he will, how he will, and into what he will, and createth that which was not, and being created, changeth it into that which it was not before.

The same Author addeth; *Verily, that is the true flesh of Christ, which was crucified, and which was buried: and therefore this mystery, must be indeed, the Sacrament of that Flesh: which thing the Lord himself publisheth, and proclaimeth, saying: This is my body.* O how diligently, and how wisely, is this distinction and difference made? Of the Flesh of Christ which was crucified, and which was buried, according unto which also Christ himself was both crucified and buried, the Doctor saith, that it is the very and true flesh of Christ: but of that which is received in the Sacrament he saith; *It is indeed the Sacrament of that true flesh.* By these words,

Amb. loco eodem.

di-

distinguishing the Sacrament of his Flesh, from the truth of his flesh, or very flesh, in as much as in respect of the truth of that flesh, which he took of the Virgin, he said, that he was both crucified and buried. And whereas he said, that the mystery, which is at this day celebrated in the Church, is the Sacrament of that very and true flesh, in which Christ was crucified, he doth plainly instruct and teach the Faithful People, that that flesh, in which Christ was both crucified and buried, is not a mystery or Sacrament, but the truth of nature: and on the other side he teacheth them, that this flesh, which now in a mystery doth contain the likeness of that flesh, is not that flesh in kind or form, but in a Sacrament; for in kind and form it is Bread, but in a Sacrament it is Christ's very true body, as the
Lord

Lord Jesus himself affirmeth, saying; *This is my body.*

Matth. 26.
26.

And the same Doctor in the words following, saith, *What these words should mean, mentioned in Matthew, What shall we eat? or what shall we drink? the Holy Ghost, hath in another place, and after another sort expressed by his Prophet, saying, Taste ye, and see how gracious the Lord is: blessed is the Man that trusteth in him.*

Ambr. loco
citat.

Mat. 6.32.

Psal. 34. 8.

Doth that same Bread, think you, being tasted bodily, or that same Wine, being drunk corporally declare and shew forth how sweet the Lord is? No verily: for whatsoever it savoureth it is bodily, and delighteth only the Palate and Throat. Shall we think that this is to taste the Lord, to wit, to feel and savour some bodily thing? No verily, for the spiritual tasting, and savouring of the Lord stirreth us

up,

up, to have little or no regard, yea, to be void, as it were of bodily favouring, and in that Bread, and in that drink, to imagine or think of nothing corporally, but to feel and perceive the whole spiritually, because, *the Lord is a Spirit*, and blessed is the Man that trusteth in him.

Joh. 4. 24

Amb. loco
eodem.

And again, afterwards he saith thus; *Christ is in that Sacrament, because it is the Body of Christ: Wherefore it is not bodily meat, but spiritual food.* What could be spoken more plainly, more manifestly, or more heavenly? for he saith *Christ is in that Sacrament*: and yet he saith not, that that Bread & that Wine is Christ, which if he should say, he should set forth Christ, as though he were corruptible, and subject to Mortality (which be it far from us to think, much more to speak) for it is certain, that whatsoever in that meat, is either bodily seen, or bodily tasted, all that is
subject

subject to corruption. The Doctor addeth these words, *Because it is the Body of Christ.* But perhaps here some Man will stand up and say: Behold he manifestly and plainly confesseth, that that Bread and that Wine is Christ's body. But withal mark, I pray thee, how presently he addeth, *That it is not bodily meat, but spiritual food.* Bring not with you therefore the sense and feeling of the flesh, for by that, nothing either is, or can be perceived in this mystery. It is indeed Christ's body, howbeit, not his bodily Body, but his spiritual Body. It is Christ's blood, but not his bodily blood, but his spiritual blood. Wherefore nothing here is to be judged, felt, or perceived bodily, but spiritually. It is Christ's body, but it is not his body, bodily; and it is Christ's blood, but yet it is not his blood, bodily.

Also

*Amb. eodem
loco.*

1 Cor. 10:
3, 4.

Also afterwards the same Father saith, *Wherupon the Apostle speaking of the Figure of Christ, saith, that our Fathers did eat the same spiritual meat, and did drink the same spiritual drink: For the Lord's body is a spiritual body, and the body of Christ is the body of the Divine Spirit. For Christ is a Spirit, as we read in the Lamentations of Jeremy: Christ the Lord is a Spirit before our face. He hath most plainly taught us, how we should understand the mystery, of the body and blood of Christ. For when he had said, that our Fathers did eat spiritual meat, and did drink spiritual drink, (whereas notwithstanding, there is none that doubteth, but that the Manna which they did eat, and the water which they did drink, were bodily things) he addeth concerning the mystery, which is now administred in the Church, shew.*

shewing and determining in what respect it is Christ's body: For the *Lord's body* (saith he) is a *spiritual body*. Christ also is indeed God, and the body which he took of the *Virgin Mary*, the body that suffered, that was buried, and rose again, was certainly a very and true body, and the same also remained visible and palpable, that is to say, might be seen and felt, but that body which is called the mystery of God, is not bodily but spiritual, and if it be spiritual, then it is not visible or palpable, that is, it cannot be seen or felt. Hereupon blessed *Ambrose* addeth, saying, *The body of Christ is the body of the Divine Spirit*: Now the Divine Spirit is not any thing that is bodily, is not any thing that is corruptible, or any thing that is palpable, and may be felt. But this body which is cele-

celebrated and administred in the Church, is, in respect of the visible kind (and form,) both corruptible and palpable. Tell me then how it can be said, to be the body of the Divine spirit? Verily no other way, than in this respect, that it is spiritual, that is to say, in this respect, that it cannot be seen or felt, and therefore incorruptible.

*Amb. eodem
loco.*

To this very end, in the words following, he addeth, saying, *because Christ is a Spirit, as we read, Christ the Lord is a Spirit before our face.* By which words he plainly sheweth in what respect it may be counted Christ's body, to wit, in respect that there is in it, the Spirit of Christ, that is to say, the power of the divine or heavenly Word, which doth not only feed the Soul, but also purge it and make it clean. Wherefore the same Author saith afterward; *To*

con-

conclude, *this meat strengtheneth our hearts, and this drink maketh Mans heart merry and joyful, as the Prophet saith.* It cannot be denied, but that bodily meat doth, after a sort, strengthen Man's heart, and bodily drink makes his heart merry. But that the Doctor might shew what meat it is, and what drink it is, of which he speaketh, he hath plainly and particularly added, *this meat and this drink.* What meat doth he mean, or what drink? Forsooth, Christ's body, the body of the Divine Spirit, and that it might be the more plainly utter'd, he saith, *Christ is a Spirit*, of whom it is read, *Christ the Lord is a spirit before our face.*

By all these places and speeches, it plainly appeareth, that we ought not, or cannot take or perceive any thing bodily, in this meat, and in this drink: but that the whole matter must be considered and
E weighed

weighed spiritually. For the Soul (which in the place presently alledged, is meant by the Heart of Man) is not fed with bodily meat, or bodily drink, but it is nourished, quickened, and made strong, with the Word of God. Which thing the self same Doctor affirmeth more plainly in his fifth Book of Sacraments. *Not this Bread* (saith he) *which goeth into our bodies, but it is that Bread of Eternal life, which ministreth and yielded substance unto our Souls.* And the things following in that Book or place, do most manifestly declare that S. Ambrose spake not this of the common Bread, but of the Bread of Christ's body, for he speaketh of that daily Bread, which the Faithful desire might be given them, and therefore he addeth; *If it be daily Bread, why dost thou receive it but once in a year, as the Grecians* which

Ambros. sacra. lib. 5.

which dwell in the East, are wont to do? Wherefore receive that daily, which may daily profit thee: and live so, that thou mayest be found meet and worthy daily to receive it.

Wherefore it is manifest, of what Bread he speaketh, to wit, of the Bread of the Body of Christ, which sustaineth and upholdeth the substance of the Soul, not in respect as it goeth and entreth into the Body, but in respect as it is bread of everlasting Life.

Thus you see, that by the authority of this most learned Man, we are taught, that that body, in which Christ suffered, and that blood, which hanging upon the Cross, he shed out of his side, doth very much differ from that body which the Faithful do daily celebrate and receive in the Mystery of Christ's passion, and from that blood, which is received by the mouth of the Believers, seeing

it is but a Mystery of that blood, in and by which the whole World was Redeemed. For this Bread and this Wine are not Christ's Body and Blood, in respect that they are to be seen bodily, but in respect that they do spiritually minister and yield unto us, the substance of Life. And as for that body, wherein Christ suffered once for all, it shewed forth no other kind or form, than that, in which it consisted and was. For it was truly and indeed the very self same which it was when it was seen, which it was when it was touched, which it was when it was crucified, and which it was when it was buried. In like sort, the blood, that did gush and flow out of his side, did not appear one thing outwardly, and cover or shadow another thing inwardly: Wherefore the very blood of Christ did flow from his very

ry and true body : But now the Blood of Christ, which the faithful drink up, and his Body which they eat, are one thing in kind and form, and another thing in signification. They are one thing, in that they feed the body with bodily meat : And another thing, in that they sat and feed the Souls and minds of men, with the substance of Eternal life.

Of this thing Saint *Hierom*, in his Commentary upon Paul's Epistle to the Ephesians, writeth thus, *The blood and flesh of Christ is understood two manner of ways : For either it is that spiritual and divine flesh and blood, of which he himself saith, My flesh is meat indeed, and my blood is drink indeed : Or else it is put for that flesh which was crucified, and for that blood which was shed with the soldiers spear.* This Doctor hath made a distinction, concerning

*Hieronim.
in epist. ad
Eph.*

the Body and Blood of Christ, and this he hath done with a very great difference. For whilst that he saith, that the Flesh and Blood, which the Faithful do daily receive, are spiritual things: And saith on the other side, that the Flesh which was crucified, and the Blood which was shed with the Souldiers Spear, cannot be affirmed to be spiritual or divine: He plainly declareth, that they differ so much as spiritual and corporal things, or visible and invisible things, or as divine and humane do differ one of them from another; and that therefore for as much as they differ one of them from another, both of them be not, neither indeed can be, one and the self same thing. Now that spiritual flesh which is received by the mouth of the Faithful, and that spiritual blood which is daily offered

ferred to be drunk of the Believers, do without doubt differ from that flesh, which was crucified, and from that blood which was shed by the Souldiers Spear; as the authority of this present Person alledged, doth Witness. Wherefore they be not all one: For that flesh that was crucified, was made of the flesh of the Virgin, and was compacted, or did consist of bones and sinews, and was besides distincted by the lineaments and proportions of the parts and members of mens bodies, and was, through the spirit of a reasonable Soul, quickned into his own life, and fit motions agreeing thereto: But the spiritual flesh, which doth spiritually feed the believing People, in respect of the kind or form which it sheweth forth outwardly, doth, being made by the Artificers hand, consist of certain Grains

of Corn or Wheat, and is not compacted of any sinews or bones, nor distincted by any diversity of members, nor made lively by any reasonable substance, nor able to exercise any proper motions (for whatsoever in it doth minister or yield the substance of life, pertaineth to a spiritual power, and belongeth to an invisible efficacy, and to a heavenly vertue or force) but is indeed, in respect of that which is outwardly seen, far differing from that which is believed in the mystery. Besides that flesh of Christ which was crucified, did not shew any other thing outwardly then that it was inwardly, because it was the very flesh of a very Man, being also a very body in the kind and form of a very body.

Furthermore, we must consider, that there is figured by that Bread, not only Christ's own
Body,

Body and Blood of CHRIST.

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Body, but also the body of the people that believe in him: whereup- 1 Cor. 10
17

on it is made of many Grains of Wheat, because the body of the believing People, is thro' the Word of Christ increased with many faithful Ones. Wherefore, as the Bread, which is Christ's body: is received in a mystery; so also the members of the People, that believe in Christ; are declared in a mystery. And as that Bread is said to be the body of the believers, not bodily, but spiritually: so must we needs understand it to be Christ's body, not bodily, but spiritually. So likewise in the Wine, which is called Christ's blood, water is appointed to be mixed, and the one is not suffered to be offered without the other, to declare, that the People cannot be without Christ, nor Christ without his People, even as the Head cannot be without

the Body, nor the Body without the Head. Wherefore the Water in that Sacrament, beareth the Image of People, and representeth them. Therefore, if that wine, being sanctified by the office and service of the Ministers, be turned bodily into Christ's blood, the Water which is mixed together with it, must of necessity be bodily turned into the blood of the believing People. For where there is but one sanctification, and by consequent one operation or working, yea, where there is but a like consideration, it must needs then there follow, that that mystery is like. But we see, that in the Water, in respect of the body thereof, there is nothing turned, wherefore it followeth very well, that in the Wine there is nothing turned bodily: Whatsoever is set out in the Water concerning the body of

of the People, the same is taken spiritually. Wherefore, whatsoever is shewed forth in the Wine, concerning Christ's blood, the same must of necessity be taken spiritually.

Again, the things which do differ one of them from another, be not all one. That body of Christs which died, and rose again, and became immortal, *dieth not now, neither shall Death any more now bear rule over it* : For it is eternal, and cannot now suffer any thing. But that which is celebrated and administred in the Church, is temporal, and not eternal, is corruptible, and not incorruptible, is in the way homeward, and not in its own Country: Wherefore they must needs differ one of them from another, and so by consequent are not all one, and if they be not all one, how is it said to be Christ's true body, and his very blood? For if it be Christ's
body

body, and be truly so said to be (as if it be Christ's body, it must be his body in truth) and if it be Christ's body in truth or truly, then it must needs be that Body of Christ's which is incorruptible, and impassible, and so by consequent eternal: Whereupon also it must of necessity follow, that that body of Christ's which is celebrated and administred in the Church, must be incorruptible and eternal: but we cannot deny, but that that thing is corruptible, which being changed is divided into pieces, to be received, and being broken or ground with the teeth, passeth into the body and belly. And yet that is one thing, which is done outwardly, and that is another thing which is inwardly believed through faith. That which belongeth to the senses of the body is corruptible, but that which faith believeth is

incorruptible. Wherefore that which appears outwardly, is not the thing it self, but the image or representation of the thing, but that is the truth of the thing, and the thing it self, which is perceived and understood by the mind.

Hereupon blessed *Augustine*, in his Exposition upon *John's Gospel*, speaking of the body and blood of Christ, saith thus, *Moses also did eat Manna, so did Aaron, and so did Phineas: yea many others did eat Manna in the Wilderness, who also pleased God, and yet are not dead. And why so? Because they did spiritually understand, the visible food, they did spiritually hunger after it, they did spiritually taste it, that so they might be spiritually satisfied and filled. For even we also our selves, do at this day receive visible food, but the Sacrament is one thing, and the*
 vertue

*Aug. in Joh.
 wa. 26.*

*Auz. tract.
eadem.*

vertue or power of the Sacrament is another thing. Likewise in the words following, *This is the Bread which came down from Heaven.* Manna signified this Bread: the Altar of God also signified this Bread. They were Sacraments: and are divers, or differing one of them from another, in respect of their signs, but are equal and like; yea, all one in the matter that is signified by them. Hearken what the

*I Cor. 10.
1, 2, &c.*

Apostle Paul saith; I would not have you ignorant (brethren) that all our Fathers were under the Cloud, and that all passed through the Sea, and were all baptized unto Moses, in the Cloud, and in the Sea, and did all eat the same spiritual meat, and did all drink the same spiritual drink. Verily they had the same spiritual both meat and drink; but another bodily both meat and drink, for they had Manna, and we another thing, and yet they had

had the same spiritual thing that we have. And the Apostle addeth, and they did all drink the same spiritual drink. They drunk one thing and we another, but that was in respect of visible kind or form, and yet they both signified one thing by spiritual power. For how otherwise could it be the same drink. They drank (saith he) of the spiritual Rock that followed them : and the Rock was Christ. From thence came the bread, from thence came the drink. The Rock was Christ in sign and figure, but the very and true Christ, is in word and in flesh. Again, in the same place : This is the bread that came down from Heaven, so that whosoever shall eat of it, shall not die : But yet he must eat that which appertaineth to the vertue and power of the Sacrament, and not that only which appertaineth to the visible Sacrament. And such a one is he as eateth inwardly, and

Ang. tract.
eodem.

not outwardly only : And as eateth the same in his heart through faith, and not that pierceth or presseth it with his teeth.

And in another place of his said Exposition upon John, bringing in our Saviours Words, he speaketh thus, Doth this offend you, that I said, behold, I give you my flesh to eat, and my blood to drink? What then if ye shall see the Son of man ascend up, where he was before? What meaneth this? Doth he by his speech lose that which moved them? Doth he by so saying open that wherewith they were offended? Yea verily, and that fully also, if they could have understood it. For they thought, that he would have given his body, but he said that he would go up into Heaven, and that whole as he was : as though he should say, When ye shall see the Son of man ascending up where he was before, at the least even then ye shall know, that he will

not

not give his body after such a manner and fashion, as you imagine and fancy : yea, and even then also ye shall understand, that his grace is not consumed or eaten up by bitings and morsels. For the Lord himself saith : It is the spirit that quickeneth, the flesh profiteth nothing. And after that he had uttered many words and sentences, he again addeth : Whosoever (saith the Apostle) hath Aug. tract. eodem. not the spirit of Christ, the same is Rom. 8. 9. none of his. Wherefore it is the spirit that quickneth, the flesh profiteth nothing. The words that I have spoken unto you, are spirit and life. What meaneth this, that they are spirit and life ? That is to say, they must be spiritually understood. Hast thou understood them spiritually : then they are spirit and life to thee. Hast thou understood them carnally : yea even so are they spirit and life, but not unto thee.

By the authority of this Doctor
handling

Joh. 6. 6c.

handling the Lord's words, concerning the Sacrament of his body and blood, we are plainly taught that those words of the Lord must be understood spiritually, and not carnally, even as himself saith : *The words which I speak unto you are Spirit and Life* : yea, even those words verily which he spake concerning the eating of his flesh, and the drinking of his blood : For he speaketh of those words wherewith his Disciples were offended. Wherefore, to the end they might not be offended, the heavenly Master or Teacher, calleth them back from the flesh to the spirit, and from bodily sight, to invisible understanding. We see therefore in, what respect that meat of the Lord's body, and that drink of his blood, are truly and indeed his body, and truly and indeed his blood, to wit, in respect that they are spirit and life.

Moreover

Moreover, such things as be all one, are contained in or under one definition. Now it is affirmed of the very and true body of Christ, that he is very God and very Man: God as he was begotten of the Father from before all beginnings: and Man, as he was towards the end of the World, conceived and born of the Virgin *Mary*. But these things cannot be said of that body of Christ, which by a mystery is celebrated and administred in the Church, and yet it is after a certain manner known to be Christ's body: now that manner is in figure and representation, that so the truth, and the thing it self, may be the better perceived.

In these prayers, which are said after the mystery of the body and blood of Christ, and whereunto the people answer, *Amen*, thus it is uttered with the Priest's voyce:

We,

We, that do take or receive the pledge of everlasting life, do humbly beseech thee to grant, that we may, with a manifest and plain partaking, receive that which we touch in the image or representation of the Sacrament.

Now we know that a pledge, and an image, or representation, appertain to another thing, that is to say, have respect not to themselves, but to another thing. For a pledge is a pledge of that thing, for the pledging whereof it is given, and not the thing it self, as likewise an image is the image of that thing, the likeness whereof it doth represent or shew forth. For these things do signifie the thing it self, whose picture and pledge they are, and yet for all that, they do not very manifestly declare the things themselves. Which seeing it is so, it plainly appeareth, that this body and blood, are the pledge, and (as it were)

were) the picture, or representation of a thing that shall be to the end, that that which is now shewed by a similitude, may, in time hereafter to come, be, by manifestation, or manifestly revealed. Whereupon, I conclude, that if now they signifie, and in time to come shall make manifest, or lay open, that then, that is one thing, which is done and performed now, and that that is another thing, which shall in time to come, be manifested and laid open. Wherefore, that which the Church celebrateth and administreth, is both the body and blood of Christ, but yet as a pledge, and (as it were) the picture, or representation. But then it shall be the truth; when as now, not the pledge, nor the picture, or representation of the thing shall appear, but the truth of the thing it self.

Also,

Also in another place of the said prayers, *We beseech thee, Lord, to grant that thy Sacraments may work that in us, which they do contain, that look what we now administer and receive in form, we may also receive it in the truth of the things.* He saith, that these things are celebrated and done in shew and form, and not in truth, that is, in similitude or likeness, and not in the declaration of the thing it self. Now the form and shew of a thing, and the verity or truth of the self same thing, differ one of them from another. VVherefore that body and blood, which is celebrated and received in the Church, differeth from that body and blood, which is known to be now glorified in Christ's body, thorow his Resurrection. And the former of these two bodies is a pledge and figure : and this latter is the very truth it self, for the

the former is celebrated and administered, till such time, as we may come to the other: but when we shall once come to this latter, the former shall be removed and taken away. Wherefore it appeareth, that they are by a very great difference sundred one of them from the other; Yea, look what difference there is between the pledge and the thing for which the pledge is given, and between an image, or the thing whose image it is, or between the form and shew of a thing, and the truth it self, so much difference there is, between the one and the other. Thus we see, that that mystery of the body and blood of Christ, which the faithful do now receive in the Church, doth much differ, and is far severed from that body, which was born of the Virgin *Mary*, which suffered, which was buried, which
rose

rose again, which ascended into Heaven, and which sitteth at the right hand of the Father. For that which is celebrated, and received while we are in the way of this life, must be spiritually received and understood; for Faith believeth the thing which it seeth not, and layeth hold of that which doth spiritually feed the Soul, and make glad the Heart, and giveth Eternal life, and Incorruption, whilst we look not upon that, which feedeth the Body, or is pressed with the Teeth, or is broken in pieces, but that onely which is spiritually received in faith: whereas that Body, in which Christ suffered and rose again, is his own very Body, which he took of the Body of the Virgin *Mary*, which also was palpable and visible, yea, and that after his Resurrection; even as he himself saith unto the

the Disciples: *Why are ye troubled? And wherefore do thoughts and doubts arise in your Hearts? Behold my hands and my feet, for it is I my self. Handle me and see; for a Spirit hath not flesh and bones as ye see me have.*

Let us hear also what blessed Fulgentius writeth in his Book of Faith; *Look that thou* Fulgen. de Fide. *do most stedfastly believe, and at no hand doubt, that the onely begotten Word of God became flesh, and offered up himself* Eph. 5. 2. *for us as an offering, and a sacrifice of a sweet smelling savour unto God. Unto whom, with the Father, and the Holy Ghost, the Patriarchs, Prophets, and Priests, did in the time of the Old Testament, offer up Beasts, and Sacrifice them: and unto whom also, with the Father, and the Holy Ghost (with whom he is of one and the self same*

F God

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F God

God-head) the holy Catholick Church being dispersed throughout the whole World, ceaseth not in Faith and Love, to offer up the Sacrifice of Bread and Wine. For in those Sacrifices of Flesh and Beasts, there was a signification of Christ's Flesh, which even he himself, being without sin, should offer for our sins : and of his blood also, which he should shed for the forgiveness of our sins : but in this Sacrifice of Bread and Wine, there is a thanksgiving for, and a remembrance of that Flesh of Christ, which he offered up for us : and of that blood, which he himself, being very God, did shed for us : of which St. Paul speaketh in the Acts of the Apostles, and in

Act. 20. 28. the 20 Chapter of the said Book, saying, Take heed unto yourselves, and to all the flock, whereof the Holy Ghost hath made

you Bishops or Overseers, to govern the Church of God, which he hath purchased with his own blood. Wherefore there was in the former Sacrifices figuratively signified, that that should be given to us: but there is in this Sacrifice evidently and plainly declared, what is given unto us. Now the Doctor in saying, that there was in those Sacrifices signified, what should be given unto us, and that in this Sacrifice, there was declared what was given unto us already; he doth plainly declare, that as those Sacrifices had the figure of things to come, so our Sacrifice is a figure of things that are past. By which speeches he hath most evidently declared, what great difference there is, between that body wherein Christ

suffered, and this body which is celebrated and administred in the remembrance of his Passion, or Death. For that body wherein he suffered, was his proper, and very or true body, having no mystical or figurative matter in it: But this latter is a mystical Body, shewing one thing outwardly in figure, and inwardly representing another thing, through the understanding and apprehension of Faith.

Moreover, let us add and put down one other testimony of that reverend Father, *Augustine*, which shall both warrant the truth and credit of our sayings, and make an end of our Oration and Speech. In a certain Sermon, which he made to the People concerning the Sacrament of the Altar,

Body and Blood of CHRIST. 85

Altar, thus he saith; *The Aug. de sa-
thing which you see on God's cra altar.
Altar, you saw the same the Serm.*

Night that is past: But as yet ye have not heard, what it is what it meaneth, and of how great a matter it containeth the Sacrament. The thing which you see is Bread, and the Cup, which thing also your own eyes do declare unto you: but as concerning that wherein your Faith requireth to be instructed, the Bread is the Body of Christ, and the Cup is his Blood. Truly this is shortly said, and it may be perhaps sufficient for Faith, but yet Faith always needeth instruction; for the Prophet saith, *Isa. 7. 9* Unless ye believe, ye shall not understand. You may peradventure say unto me, Thou biddest us believe, but yet we say, declare it unto us, that we may understand. For such a thought

may arise in some Man's mind: We know from whom our Lord Jesus Christ took his flesh, to wit, of the Virgin Mary: He being an Infant, and did suck, and was nourished, and did grow, and came to Man's Age, he suffered persecution at the Jews hands, he was hanged upon a Tree, he was killed, he was taken from the Cross, he was buried, the Third Day he rose again, he ascended into Heaven, even what Day pleased him, thither he carried up his body, from thence shall he come to judge the Quick and the Dead, and he is there now sitting at the Right Hand of the Father. How then is the bread his body? and the Cup, or that which is contained in the Cup, how is it his blood? These things (good brethren) are therefore called Sacraments, because one thing

is seen in them, and another thing understood: that which is seen hath a bodily kind, form, and shew: but that which is understood hath spiritual fruit. The reverend Author in speaking these things instructeth us, what we ought to think and hold, both concerning the Lords own Body, which was born of the Virgin Mary, and sitteth now at the Right Hand of GOD, and in which he shall come to Judg the Quick and the Dead: and also concerning that Body, which is set on the Altar, and whereof the People are partakers. That Body is sound and whole, and is not divided by any cuttings, neither covered with any figures: but this Body which is set upon the Lord's Table, is both a figure, because it is

a Sacrament, and also as it is outwardly seen, hath a bodily kind and form that feedeth the Body, but as it is inwardly understood, it hath a spiritual fruit, which quickeneth the Soul.

And the same Doctor, minding to speak somewhat more plainly and manifestly, of this mystical Body, in the words

Aug. de sacrificia altar.

Ser.

1 Cor. 12. 27.

following, saith thus, *If ye will therefore understand what Christs body means, hear the Apostle, saying, Ye are the body of Christ, and members for your part. If then ye be the body of Christ, and members for your part, your mystery is set on the Lord's Table, and ye receive the mystery of the Lord. You answer, Amen, to that thing which you your selves be; and so by answering, you subscribe and consent to the same. Thou hearest then Christ's body, and*

and thou answerest, Amen : be a member of the body of Christ, that so thy Amen may be true and right.

But wherefore is this done in Bread? In this matter we will bring forth nothing of our own devise, let us rather hear the Apostle himself utter his mind, when speaking of this Sacrament, he saith, *We that are many, are one bread, and one body, &c.* This 1 Cor. 10.

holy man *Augustine* doth suffici- 17.

ently instruct us, that as Christs body is signified by the Bread which is set upon the Altar, so also there is thereby signified by the body of the people that receiveth it, manifestly thereby declaring, that that is Christs proper or own body, in which he was born of the Virgin, in which he sucked, in which he suffered, in which he died, in which he was buried, in which he rose again,

in which he ascended into Heaven, in which he sitteth at the right hand of the Father, and in which he shall come to judg the quick and the dead: Whereas that which is set upon the Lords Table, containeth the mystery of the other, even as it doth likewise contain the mystery of the believing people, the Apostle himself witnessing the same, and saying, *We that are many, are one bread, and one body in CHRIST,*

1 Cor. 10.
17.

Your wisdom (most noble Prince) may perceive and understand, that I have both by the testimonies of the sacred Scriptures, and by the sayings of the holy Fathers, faithfully alledged and laid down, most evidently declared, and plainly proved, that that Bread which is called Christs body, and that Cup which is called Christs

Christs Blood, is a Figure, because it is a mystery: and also that there is no small difference, between that his body, which is so in a mystery, and that his body, which suffered and was buried, and rose again, because in that was the very proper body of our Saviour, neither was there in it any figure or signification, but the manifestation and plainness of the thing it self was known, as also the believers at this day, do desire the sight thereof, for that is our head, and when we see it, our desire shall be satisfied: *For he and the Father are one*, not in respect that our Saviour hath a body, but in respect of *the fulness of the Godhead*, which dwelt in Christ, as he was man. Whereas in this, which is celebrated and administered

Joh. 10. 30.

Col. 2. 9.

nistred by a mystery, there is a figure, not only of Christs own body, but also of the body of the people that believe in Christ: for it beareth the figure of both the bodies, that is to say, both of Christs body which suffered, and rose again, and of the people, that are in Christ, through Baptism born again, and quickned from the dead.

Hereunto let us add also, that this Bread, and this Cup, which is called the body and blood of Christ, doth lively represent or set out the remembrance of the Lords passion or death, even as he himself hath said in Luk. 22. 19. the Gospel, *Do you this in remembrance of me:* which the Apostle Paul expounding, saith, I Cor. 11. *So often as ye shall eat of this Bread, and drink of this Cup,*
ye

ye shall shew forth the Lords death till he come. Here we are taught by our Saviour, and by the holy Apostle Saint Paul, that that Bread, and that Wine, which is set on the Altar, is there set for a figure or remembrance of the Lords death, to the end it might call back to our remembrance, that which hath been done in time past, that so we being made mindful of that his passion, might by it be made partakers of Gods gifts and graces, by which also we are delivered from death, knowing this, that when we shall come to the sight and beholding of Christ, we shall have no need of such instruments and means, thereby to be put in remembrance, what his unmeasurable and infinite goodness

1 COR. 13.
12.

ness hath endured for us: the reason is, because that *when we shall behold him face to face*, we shall be put in mind, not by any outward admonition of temporal things, but we shall behold him in the very contemplation and sight of the truth it self, and to be instructed how we ought to give thanks to the Author of our Salvation.

And yet I would have no man think, that because we speak thus, that therefore the faithful do not in the mystery of the Sacrament, receive the Lords body and blood, because faith receiveth that thing, not which the eye seeth, but that which the heart believeth: For it is a spiritual meat, and a spiritual drink, spiritually feeding the soul, and giving the

the life of everlasting fulness,
even as our Saviour himself
commending and setting out
this mystery, saith, *It is the Spi-
rit that quickenth, the flesh profit-
eth nothing.* Joh. 6. 63.

Thus I being a Man of very
small gifts, and desiring to yield
obedience unto your Excel-
lencies Commandment, have
presumed and undertaken to
dispute, or reason of no small
matters: wherein I have not
followed the presumption of
mine own thinking or judg-
ment, but regarded rather the
authority of the ancient Fathers;
which, if your Highness shall
allow, as spoken Catholiquely
and Christianly, impute it, I
pray you, to the deserts and
worthiness of your own Zeal
and Religion, which was not
ashamed (having for a while
laid

laid aside the glory of your Kingly magnificence) to demand an answer concerning the Truth, of such a poor and base person as I am. But if happily these things shall not please and delight you, ascribe it unto my folly and unskilfulness, which could not effectually declare that which your Highness wished, and I my self greatly desired.

*Here endeth Bertrams Book,
concerning the Body and
Blood of the Lord.*

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